April 28, 2000



Baba Ji releasing Dasam Granth Sahib translated by Dr. Rattan Singh Jaggi

Dasam Granth Released

In an elegant new meeting hall made from an old farm building at Gobind Sadan, His Holiness Baba Virsa Singh on February 20th released the first complete Punjabi translation of the writings of Guru Gobind Singh, plus other scholarly works about the life and teachings of Guru Gobind Singh. The international audience included guests from Russia, Ukraine, USA, and Canada, in addition to Indian religious leaders and scholars of many faiths.

The five-volume Punjabi translation of the Dasam Granth, the collected works of Guru Gobind Singh, was prepared for the Gobind Sadan Institute of Advanced Studies in Comparative Religion by Professor Rattan Singh Jaggi, formerly of Punjabi University, Patiala, and Dr. Gursharan Kaur Jaggi, Principal, Government College for Women, Patiala. Dr. Rattan Singh Jaggi has spent thirty years researching the over 4000 pages of original text, providing meanings and commentary.

During the release of the translation of Dasam Granth, Baba Virsa Singh spoke of Guru Gobind Singh's transformational mission: All our lives we have heard the stories of the Gurus and gone to gurdwaras [Sikh temples], but why haven't we changed? We still tell lies and we are still impressed by meaningless things. We feel enmity and surrender to our own selfishness. This means that we do not practice the teachings.

We know that the people who came into the presence of Guru Gobind Singh fought even without their heads. When being dismembered joint by joint, they did not even flinch. They understood that the Guru is everywhere, and that this life is nothing. For them, the greatest thing was to respectfully obey Guru Gobind Singh's orders.

I therefore appeal to you, with love and respect, that we should all practice what we have been taught. So much time has passed. The baptism by amrit [initiated by Guru Gobind Singh 300 years ago] was a major turn of events which brought great transformation. We take amrit, recite scripture, and go to the gurdwara early in the morning. But today we should ask our conscience: Why is there no such change in us? We always think of our own selfish motives; we want to be praised if we speak or write. We should abandon this desire, for all praise is for God.

There is a great difference between the state of mind from which Guru Gobind Singh speaks and the state of mind with which we understand. We are confined within a fort, while Guru Gobind Singh says, "God is in the water, God is in the earth, God is in the cave, God is in the mountain, God is here, and God is there." In other words, he says, "My God is all-pervading. There is no place throughout the cosmos where my God is not. Everything is under His influence."

We create so many limitations. Until we break these fortresses, we will not understand Guru Gobind Singh. He said, "In a state of total meditation, my separate being merged into that One Form." Only when we understand the One Form, only when we understand that state, will we obey Guru Gobind Singh's order.

We have read again and again the words that Guru Gobind Singh spoke: "The Khalsa [Pure] give up anger." Now we should look to see whether or not there is anger within us. He said, "The Khalsa give up criticizing." Do we criticize others or not? He said, "The Khalsa give up desire for others' wealth, for others' women." We should ask ourselves whether we desire others' wealth, or another's daughter or sister.

I feel that if we follow even one of Guru Gobind Singh's proclamations, the evils within us will all burn. Only the Light and Power of God will remain.

To fight for the sake of others, to sacrifice oneself for the sake of others—such deeds of which there were so many historical examples among the Sikhs can only be done by a person who obeys the Guru's orders. Even the enemies of the Khalsa wrote that they are of very high character, speak truth, and always do justice.

However, today all these qualities are gone. Now we cannot say that a Sikh speaks truth, or that a Sikh is an example of the purity of which Guru Gobind Singh spoke. The Khalsa were known to be so pure that those at whom they looked became pure; the mere sight of them brought peace to others.

Lecturing is not my programme; I am not a lecturer by profession. I live in the world and earn my living by hard work. But I have the feeling that a person who has firm faith in Guru Gobind Singh will never waiver from his principles. People say that they have faith in him, but they stoop beneath his principles. A person who has firm heartfelt faith in Guru Gobind Singh will never abandon his principles. Never.

Guru Gobind Singh is nearer than our hands and feet. When we love him, he will never allow our thoughts to stray. But now we are in love with our selfishness, with our own praises. This is why we are making mistakes.

I request you all to do as Guru Gobind Singh said: Do intensive meditation. We should get up early in the morning to meditate, read Jaap Sahib, and focus our minds on Guru Gobind Singh. Then the evils which are attached to our mind—thoughts which lead us in the wrong direction—may be removed and the goodness within us may become brighter.

I have seen so many people come here with their problems, stuck in them as if mired in mud—"We have this problem," "We have this disease," "This bad thing happened." Here they are told to read Guru Gobind Singh's Jaap Sahib. They do indeed benefit by doing so, whether they are Hindu, Sikh, Muslim, or Christian. Thus I have recognized that Guru Gobind Singh has no particular religion.

Guru Gobind Singh's Dasam Granth contains the history, culture, languages and religion of the Four Ages. It is an ocean from which you can always extract diamonds and diamonds. It is our misfortune that without thinking we have condemned some things. Guru Gobind Singh recognizes all scriptures given by God. Likewise, in the Guru Granth Sahib it is written, "Do not condemn the Vedas and other scriptures [such as the Bible, the Torah, the Holy Qur'an] as false. False is the person who misinterprets their teachings."

I request you all, ladies and gentlemen, that we should have great respect for Guru Gobind Singh, just as a good child respects his forefathers. Then he will fill us with great light, and we will become good Sikhs. We will become good Sikhs only when we obey the conditions which he stated. There is nothing that Guru Gobind Singh cannot do. He can make you a king. He can make you a wealthy person, a bold warrior, a great martyr, for he has very great command in his hands. The main difficulty is that these days we do not recite the Name of God, we do not recite scripture, and we have no faith in Guru Gobind Singh. We go to gurdwaras, but our mind is not there. We may read scripture, but our mind is not there. We should still our mind, for as Guru Nanak says, "If you control your mind, you can conquer the world."

It is very difficult to become good. But whenever there are the blessings and kindness of Guru Gobind Singh, it will not be difficult.

Five volumes in Hindi were also released by His Holiness on February 20: Guru Gobind Singh's Spiritual

Ideology by Dr. Manmohan Sehgal, Guru Gobind Singh's Gift to Indian Culture by Dr. Dharam Pal Maini, Glory of Dasam Granth by Dr. Gobind Nath Rajguru, Moral Values of Guru Gobind Singh by Dr. Hukam Chand Rajpal, and Cultural Study of Bachittar Natak by Dr. Shamir Singh. In addition, a Punjabi translation of Jaap Sahib by Dr. Jaggi and a major collection of research papers from the January 1999 Gobind Sadan seminar on the Dasam Granth, entitled Spiritual Achievements and Literature of Guru Gobind Singh , were also released.

Fittingly, the books by and about Guru Gobind Singh were released in a beautiful new meeting hall which is reminiscent of the ancient cultures of many great civilizations. Mrs. Lena Shagedanov, a Russian disciple of Baba Virsa Singh who with her husband Gerald, designed and executed this splendid architecture, spoke of the love which permeates Guru Gobind Singh's mission. "This auditorium has been constructed for this love, which crosses all boundaries. Our dream and our desire is that in this auditorium will gather people who believe in kindness, who believe in what all the prophets have told us, and thus will free society from evils.

Guru Gobind Singh's Birthday

His Holiness Baba Virsa Singh also spoke very intimately about his beloved Guru Gobind Singh on his Guru's birthday, celebrated January 14-16 at Gobind Sadan: Guru Gobind Singh is very kind; he always forgives us. When you obey the order of Guru Gobind Singh, you will feel that you own the whole ocean. Everything has been hidden in the ocean, so you can get whatever you want from it. In the same way, the whole cosmos exists in Guru Gobind Singh's heart.

When we surrender to Guru Gobind Singh, we will feel that everything is ours. We will feel the light of Guru Gobind Singh in everything. The hatred, the fear, the jealousy of others, the enmity will all be gone because we will see him in everything. As the Guru says, "There is no enemy, no outsider. We get along with everyone." All are our friends because Guru Gobind Singh is sitting in all. He is omnipresent. He is One and yet He is also countless forms. He is both nonmanifest and manifest. He is doing everything. He is very powerful. He always smiles and gives us love. He always corrects us and shows us the right path, but he is always merciful and kind, never angry. He scolds us very lovingly. His scolding is the greatest gift from heaven. If he looks at us, that is a blessing.

Guru Gobind Singh is very great, boundless. He is the Defender in this world and also in that world. Wherever you go, you will see that he is the Maker and Destroyer of everything. It is not only I who am saying this. Any person who loves him will feel this.

Several months ago, everyone was saying that on January 1, 2000 the computers would stop functioning. One day Guru Gobind Singh said to me, "Tell them on my behalf that nothing like that will happen." All the people were afraid of computer failures. But because he is the Maker and Destroyer of everything, if he says he will not do something, nothing will be done. Thus he said [as Babaji told a news reporter in December], "Do not worry. Go to your offices without fear, fly on airplanes without fear. Nothing will go wrong.

"There is nothing in the world which is not under Guru Gobind Singh's command. It is not that I am just praising him. He really shows me such things, and only then I speak. Seeing these things, one's faith becomes firmer. If he says that something will happen, it surely will, so we should pay heed. Not just one thing—millions of things are happening as he has foretold. Every year he tells me, "This thing will happen. That thing will happen." Sometimes I tell people, sometimes not. But I feel that it is my duty to tell people on television. Then they will develop the feeling, "How great is God's Power!"

Guru Gobind Singh is the God of all, the Giver of all. Guru Gobind Singh is the Beloved of all, the Existence of all, the Bestower of kindness on all. Some may point out that there are many cruelties in the world. But when he wants to stop them, they will all stop. His creating and destroying occur in the blink of an eye. Nothing is more formidable than he. Everything happens according to his order. All the heavens, all the

worlds beneath the earth, all the planets, the entire cosmos, are under his command. When he chooses to improve something, it will improve. If you give him even a little bit of love, he returns that love to you a hundredfold.

You should definitely see Guru Gobind Singh in everything, and everything you do should be according to the rules. Then responsibility for your life will be borne by Someone, and you will always be free and happy. Depending upon Guru Gobind Singh does not mean that we should sit idle. We should try our best. If our normal routine is to work for eight hours, we should double that, for he will work within us. How? Leave that to him. He will actually do everything.

He is always present. He is our goal, he is our life, he is our love. He is everything in our life. Whatever small things you request, he will give in greater measure. If you are asking for willpower, he will give you that from inside, filling your mind with willpower. Your children and homes will be well settled, because the Owner of the cosmos has become your Father. Then there will be no worry at all, nothing lacking. Everything will overflow.

However, never consider anything to be yours. Always use everything with the understanding that it is His. Understand that the house which you are using is His, the good food is His, the bed is His. Then everything will be "Tav prasad"—"By Your grace."

To adequately praise Guru Gobind Singh is very difficult for me, because I love him. If a lover says, "I have praised all his qualities," doubt his love, for a lover can never praise all the qualities of the beloved. He is very, very powerful.

On Religious Fanaticism

Gobind Sadan was represented at the Parliament of the World's Religions in Capetown, South Africa in December by Rev. Tim Cook of the Church of Conscious Harmony in Austin, Texas. His Holiness sent a message to the Parliament which included the following statement : A religious fanatic does not understand the teachings of religion. No prophet has ever been restrictive. Those who do not understand what it means to hurt others' feelings will praise their Master but do it in such a way that it actually brings disrespect upon their Master. They become so restrictive that instead of linking people to their Master, they turn people away. Consider them a kind of atheist. An atheist is one who does not accept God, and these restrictive people do not have any connection to God.

Look at Guru Nanak: He taught that we should recognize everyone as one family, and not regard anyone as a stranger or enemy. If someone sees differences, then he cannot be a follower of Guru Nanak. Guru Gobind Singh says, "Recognize all people as one human race." We all come from one God. If someone says, "No! Believe what I believe. That is the real way," then he is no less than an atheist. Atheists do not turn people away from God, but fundamentalists do!

The Gurus, Prophets, and Messiahs spoke with great love for everyone. Guru Gobind Singh said, "God is in the water, in the earth, in the cave, in the mountains." His was the God of all places. Those who turn God into their exclusive separate thing have no connection with Guru Gobind Singh.

Those to whom God gave responsibility were full of love, kindness, concern for everyone. When they said, "The God of the Hindus is the same as the Allah of the Muslims, the prayers in the temple praise the same One to whom prayers are addressed in the mosque," how can we divide them?

If people become fanatically exclusionist, stay away from them. They have set fire to themselves and will try to inflame everyone else. There is no restriction in God's programme. Those whom God sent had soft hearts, loving hearts. They spoke innocently, but people took offense and attacked them. Nevertheless, they still did not attack their detractors, as fanatics do today. They tried to teach them. Even if they were martyred. they kept instructing people, "This is not God's work, not God's mission." Their sacrifice was so great and their praise became so great that gradually even their detractors began to follow them.

People are restrictive, not God. Look at any revelation, such as Guru Gobind Singh's Jaap Sahib; look at all the names and praise for God. There is not even a drop of exclusivism. Guru Gobind Singh said, "God is in darkness as well as Light, God is in conflicts as well as in peace. God is the peace as well as those who disturb the peace." Perhaps those making exclusive claims have not studied the teachings of their Masters very thoroughly.

Stories and Pictures

For the birthday of His Holiness Baba Virsa Singh, many sevadars answered the call to write about their experiences with His Holiness. Their letters and photos were assembled into a beautiful album by Joginder Kaur. She writes: "Dear Sangat, I want to thank everyone who contributed to the album. When I presented it to Maharaj ji on his birthday he was very pleased and blessed everyone who had written to him. The album will be put in the library for all to see. For those of you who sent me letters later or have not had a chance to send something yet, I have completed a second volume and am starting a third. You are all creating a beautiful history that will live forever with Maharaj ji's blessings. I am also working on new collages of the sangat to be displayed in Gobind Sadan, so please send good quality pictures of your family, not passport size." Send your materials to Joginder Kaur, 1736 Rt. 5 East, Elbridge, New York 13060, USA.

< Prev **Next >**

Last Updated (September 29, 2007)